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FULNESS OF LIFE

NONA L. BROOKS

THERE is progress. We are steadily leaving former outlooks and achievements for new attainments. Life, the intelligent activity of God, is ever impelling us to new endeavor, from which comes a more enriched consciousness. The ideal is that we shall push on unwaveringly until we come to the measure of the stature of Christ, "in whom all fulness dwells."

What is this fulness of life to which man must attain?

Nothing can be the Truth of Man which is not first the Truth of God. If man can realize fulness of life, God must be Fulness of Life.

We are very bold in these days: We are trying to enter the Holy of Holies by a new and living way; we deal in a most familiar fashion with subtlest truths and deepest mysteries; we are free with God. And in all this we are not frivolous, but intensely earnest. It is not of our own choosing—something within is impelling us; it is necessary to know, and man cannot stay the rushing tide within him.

However, in this on going, as one approaches the realization of fulness of life, a certain humbleness possesses him. He comes to see that no matter how clear his vision, how enlarged his perception, his best, his highest, his richest consciousness, must fall far short of Reality. Therefore, in my endeavor to call attention to the meaning of Fulness of Life, I am aware of how dim must be the picture compared to the Living Presence. Yet I must try to give what I see.

When this term, Fulness of Life, is applied to God, we know that it must mean that God is adequate to produce and maintain a universe such as we know our universe to be. It means a God that is Substance, all-Substance; a God that is Mind, a Mind of infinite perfection, a Mind all-powerful, that plans and is able to accomplish its purposes; a God that is rich in what He is and who is capable of a satisfying Self-Expression; a God that is conscious of Himself as complete Being and perfect Expression; a God that says, "I am and besides me is none else."

We can see that when God creates—when the Infinite brings forth its own Being after its own Idea—the verdict must be: "Behold, all is good; yes, very good."

A perfect Creator (that Being which enjoys Ful-

ness of Life) can bring forth nothing less than perfection. The imperfection which seems to be about us is man's misconception of Reality. How can there be anything other than perfect? There can be nothing less in the thought of God, and we know that the realization of perfection is the goal toward which man must work. If there seems to be imperfection anywhere, it must come from the underside of creation, from man's ignorance.

Man must enlarge, he must grow. It would have been a sad thing if the Infinite Power had brought us forth perfect in consciousness. We can see that the highest joy to the Infinite and to us comes because man has been brought forth a child in understanding and has been given the opportunity to grow. We work out our own salvation, and through the endeavor that brings attainment there comes strength beyond anything that could have been given us. Man has had choice. He could do what he saw was right and best, or he could fall short of that and reap the result of wrong choosing. We have found our choice in many cases far below the thing we were seeking; because, after all, man will never be satisfied until he finds God, the Infinite Good, and his search after that which is less than God comes merely through his ignorance. He is seeking the highest and best; he is seeking God; and, seeking, he will find.

Mistakes are temporary and are nothing to be sad over. In fact, we get rid of them much faster if we are not mournful about them. "Forgetting the things that are behind," said Paul, "we press forward to the mark of the high calling." So, forgetting the mistakes, let us press forward to the mark of this Divine Ideal, which is the perfection of the Fulness of Life for man.

When we come to realize man's perfection, his fulness of life, we shall see a difference between that and the perfection of God. We see God as the great Reality, as bringing forth of Himself, giving his full substance to man. When we realize this truth we come to understand that we are born of God—that we are endowed with the God Spirit. He has put His Spirit within us, and we shall not rest until we are conscious of our being. That's the reality of man—all the rest is shadow. Man's fulness of life comes from his realization of what he is.

The Spirit of God within is man's endowment—is the secret of his fulness of life. And not only are

we endowed with the Spirit, but we are held in that Spirit. We must be in It, because there is nowhere else to be, and sometimes, when I have felt that my environment was undesirable, I have said to myself: "I cannot be outside of that Infinite Presence. It is the very substance of my being and the substance of my environment. I cannot get away from Infinite Love; it is impossible to do so, since I have my being in It as well as from It. Blessed Truth, I am infixed and cannot get out."

Man is to come to perfect Self-Realization. He is touching the borders of this wonderful land now. The affirmations of the truth of his being, which we reiterate so often, are evidence of his approach. What does it mean but this, to affirm God has put His Spirit within us? Divine Scientists like to go still further and say, Man is the going forth of the Spirit of God in Self-Expression. Is not that fullness of life?

That is what we are to realize—the ever-progressing Spirit of God which is continually expressing Itself through us with greater and greater freedom; the Spirit of wisdom, of love, of power, of goodness, of beauty. In the parable of the Prodigal Son, the father said to his son, "All mine is thine." By this quotation Jesus put his confirmation upon the vision of the Prophet who centuries before, in these same words, claimed man's divine heritage.

Jesus claimed no personal power; his power was from God. You notice I gave one of the phases of the Infinite Power, of the Fulness of Life, as Self-Expression. I did not call it so with man; I called it "Self-Realization," because as we go further in our understanding of what we are and of what God is, we see that in one sense our work is not to create, but to realize.

It is the Father that worketh in us. Jesus claimed to do nothing of himself. "It is the Father." Paul claimed the same thing, as have also all great seers. We are moving rapidly towards Self-Realization, which means Fulness of Life.

I am going to give a few simple suggestions to prevent useless delay in this great attainment.

First of all, no one ever sees greater light who is not obedient to the light he already has; and so we come back to that very unattractive word "obedience." We didn't like it when we were children, and I doubt if we like it now. In fact, we do not like it until we see its real meaning—that it is a friend and not a foe. When the individual fails to live up to the Truth he sees, can he wonder that no greater vision comes?

We know that it is wrong to be fearful. We know that fear is a lack of faith, and if we are true to what we have learned, faith will cast out fear. Whenever there comes something that seems hard, we have our choice: we can indulge in fear, or we can take our stand in true thinking and rise into the faith that is victorious.

Thus we can eliminate every untrue thought and emotion. We control mentality, thinking, willing, feeling. If we refuse to entertain any mental activity that is foreign to the Divine Nature, we shall find ourselves growing into God-Likeness, the goal, Fulness of Life.

Our test: Is this that I am thinking or feeling

true to the Presence of God? If so, I will think it; if not, it can have no place in my mentality. Persistent mental practice of this kind will free us from every undesirable mental habit. It will bring to us an ever-increasing realization of the richness and goodness and beauty of living.

A few months ago I read this story:

A man who lived in London, in the fashion peculiar to several centuries back, met a most beautiful woman, and he so loved her that he longed to be different that he might win her. He thought he could not present himself to one so pure and noble because his past life had left its marks upon him. Then he remembered a place where they produced living masks, and being a man who could pay any price, he thought he would try the experiment. He went to this place, and, looking over all the models, chose a most innocent and beautiful face. He had the mask put on him, and presented himself to the lady. So wonderful was his appearance that he won her. Several happy years of devotion to her went by. But while they were having tea in their garden one day, to his horror he saw coming through the gate a woman that belonged to his past life. She charged him with duplicity, and dared him to uncover his face to his wife, for she would abhor him if she could really see him. He tore the mask from his face, and, greatly troubled, said to his wife, "Yes, look at me as I am." She looked and exclaimed, "Why, you are so much more beautiful than your mask! You didn't wish me to see the full glory all at once!" For in the time that he had been giving his attention to pleasing her he had grown into the likeness that would delight her, and, since the real is more glorious than the sham, of course he was even more noble looking. The moral of the story is that one must keep his attention toward that into which he desires to grow.

And so the one who centers his attention on God will find that he is growing into His likeness; for when one gives his attention to that which is God-like, personality falls away, and he stands forth in the glory of true Being. Thus we attain Fulness of Life.

BE GREAT BELIEVERS

The other evening I was riding home after a heavy day's work. I felt weary and sore depressed, when swiftly, suddenly, as a lightning flash, came: "My grace is sufficient for thee." And I said: "I should think it is, Lord;" and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd.

It was as if some little fish, being very thirsty, was troubled about drinking the river dry; and Father Thames said: "Drink away, little fish, my stream is sufficient for thee." Or it seemed like a little mouse in the granaries of Egypt after seven years of plenty, fearing it might die of famine and Joseph might say: "Cheer up, little mouse, my granaries are sufficient for thee." Again, I imagined a man away up on yonder mountain, saying to himself: "I fear I shall exhaust all the oxygen in the atmosphere."—"Advance," *Cong. Church Paper*.

Bands of Love. Elijah and Elisha

(I. II. KINGS.)

AGNES M. LAWSON

THE short history of the northern kingdom, Israel, lasting about two hundred years, is interesting and helpful, because it so clearly reveals the never-ceasing action of Divine Love in its endeavor to reclaim its children, no matter how sunken in degradation they be, to return them to uprightness, to lead them to peace with God and man, and to prepare them to receive their inheritance, spiritual peace and blessedness.

To this corrupt kingdom, four great prophets are sent. According to Hosea, all that Love could do for Israel it had done. "I taught Ephraim to go; I took them in my arms; but they know not that I healed them. I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat before them." Three of these prophets are from "the remnant" of the ten tribes; the other is the missionary Amos, who comes to Israel, from the southern kingdom of Judah. The three native prophets are Elijah, Elisha and Hosea. But Israel heeded none of them.

At the time of Elijah, in the reign of the wicked Ahab and his still more wicked wife, Jezebel, Jehovah said to Elijah: "I have left me seven thousand in Israel, all the knees which have not bowed down unto Baal, and every mouth which hath not kissed him." But one like Elijah is a mighty host in himself to testify to the truth: "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away."

There had been under Ahab a great persecution of the prophets; and many of them had been slain. An overseer of Ahab, Obadiah, secretly sympathized with the prophets and hid many of them in caves, where he fed them. Elijah predicted a drought and was forced to flee from the kingdom. He came to Zidon, where he lived with a widow who had on his arrival but "a handful of meal in a barrel and a little oil in a cruse." She shares her scanty store with the prophet, and during the years of famine "the meal lasted and the oil failed not"; for the infallible law of the spiritual world is: To use and to share gives the increase; to spare and hoard will diminish.

The drought to Ahab is not the result of his sin, but it is Elijah "that troubleth Israel." The saving rain comes after three years of famine in answer to the prayer of Elijah; but it does not bring with it redemption for the king. "Ahab, the son of Omri, did evil in the sight of the Lord above all that went before him." Elijah must needs fly from Israel again, and he comes south to Judah, takes shelter under a juniper tree; and here the great heart absolutely yields itself up; "It is enough; now, Lord, take away my life." And his life is taken from him up unto the Spirit. Only absolute self-renuncia-

tion makes way for Spirit to take away our mortal life, thus enabling the free life of Spirit to come to us.

Perfect relaxation results as we yield our lives; mortal thought is always tension; and the refreshing sleep of absolute self-abandonment comes to Elijah. He is awakened by the angel, who has prepared his food, and told to "arise and eat." In the strength of this heaven-sent food he can travel to his destination, "forty days and forty nights, until he comes to Horeb, the Mount of God." Here he receives the command, "Go forth and stand upon the mount of the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind the earthquake; but the Lord was not in the earthquake; and after the earthquake the fire; but the Lord was not in the fire; and after the fire a still small voice."

Behind the screen of nature and what we call natural law, yet everywhere present eternally, is the inner realm which Jesus called the Kingdom of God. To every so-called "natural law" spiritual Law may be applied, a counteracting power. Is it a "law" that fire burns? Spiritualized man may stand in it and be immune. Is it a "law" that the human body will sink and drown in water? Jesus walked upon its surface in safety. Is gravitation a "law"? The resurrection of the Christ contradicts it; levitation alone is law. The whole visible universe, with its elements of air, water, fire and earth, are all subject to spiritual Law, which if a man knows and applies will render what human mind calls "natural law" absolutely null and void. Then it follows logically that there is no such thing as natural law; that they are mere human beliefs which are overruled as man comprehends Spiritual Law. Not in the wind, nor the earthquake, nor the fire will we find the Lord, but in the "still small voice." Seers of all ages testify to the "miracles" that result when man transcends his belief in natural law and comes under Spiritual Law.

The material realm so apparent to the senses of man is absolutely unknown to God—God who is everywhere equally and evenly present. Where, then, is the material world? Nowhere but in the conception of mortal man. It is human mind's concept of the eternal real and the miscreation which results from it. Jesus consciously lived in the spiritual world, and told his disciples over and over again that they had only to change their concept from a material to a spiritual basis to be able to work the miracles that he did.

Cosmic glimpses of this Real are borne in upon us in our highest moments. These rare moments of revelation are becoming more general in the consciousness of the race. When the spiritual principle of life is firmly established in the race-mind, creation will cease to be "material" to man, for all will

be spiritualized. Whenever a truth appears, the false is automatically destroyed.

When man believes in the Real he dwells in the supersensuous realm. The stories of Elijah and Elisha are sustained contact with the Spiritual Reality. The iron hammer does not sink; the dead are raised; the hosts of the Lord visibly fill the mountains. This is the truth always to "beholding and jubilant souls." Like the infant hands unable to hold the article, it drops to the ground; the mortal consciousness is unable to hold its concepts, and so they appear to drop because not sufficiently sustained.

In times of greatest revelation the opposite evil is most pronounced. Moses had his Pharaoh; Elijah had his Ahab; Jesus had his Caesar. The appearance of Truth brings evil to a climax, and it is destroyed. Or is it that in times of real wickedness the Divine Love seeks us even more yearningly than it does at any other time? Is not man's extremity always God's opportunity?

Naboth had a vineyard which the king coveted, but he refused to sell it to him. Jezebel, with fiendish cunning had him put to death, and Ahab took possession of the vineyard. Elijah, stern and menacing, presented himself again before Ahab. Conscience is to the spiritual man what pain is to the physical man. Pain is a friendly warning that physical conditions are not right, and that they must needs be adjusted. Conscience warns the spiritual man that he is off the track, and danger lurks everywhere to man who has gone astray. The ignorant condemn pain and ignore its warning; the wicked condemn conscience and defy it. Ahab greets Elijah: "Hast thou found me, O mine enemy?" But conscience, the friend, follows us all, and says as the prophet said to the king: "I have found thee." Regard it as David did Nathan, and we are saved; defy it as Ahab did Elijah, and we are destroyed.

The most fixed belief of material man is death. Is this a law? Laws are never destructive; they are all beneficent. Would or could Jesus have overcome it had it been Law; he who said that he came not to destroy but to fulfill? Would the great apostle, Paul, have called it an enemy had it been Law? We speak of death as inevitable; yet this to the Christian is as ignorant as it would be to a scientist to persist in calling the earth a flat surface after we have proved it to be round. Jesus, in the resurrection, proved man to be not material but spiritual; and the beautiful story of Elijah gives us the one inevitable thing to every child begotten by the Infinite Love—the "chariot of fire" that awaits each of us at the end of his mortal belief.

"A man once told one of our teachers that he had fought the devil for forty years, and had gained many victories, and felt very much elated with his success. Shortly after he listened to a sermon on Divine Science, in which it was made clear that the time spent in fighting an imaginary devil was not spent in worshipping God in spirit and in truth; he saw that much valuable time had been lost that should have been spent in true Christian work."

The Rosary of Truth

SIGNE WICKSTROM

PART I.

"Mary is eight years old today," said Mrs. Berry, early one morning to her husband, while Mary was still in bed.

"I know it, and if she keeps on being naughty she will be worse every year. What will she be when she becomes a woman?" he replied.

"Yes," said the mother, "but you know I have tried to spank her, and it does not help, and I have let her go to bed without any supper, at other times I have punished her by letting her stay in the house all day when the other children have been out playing. I am going to town this morning to find something for her birthday, but I have not the least idea what to get her."

Late that evening the mother returned. Mary had not yet gone to bed, but was waiting to see her.

"This is your birthday present, Mary," she said, and handed her a small box wrapped in fancy paper.

"What is it?" Mary inquired. "Is it something to play with?"

"Yes," said the mother, "it is a game, but few little girls know how to play it."

"Then I am going to learn to play it right away," said Mary, and she began to unfasten the box.

"Just a moment," said the mother. "Will you promise me that you will play it?"

"Yes," said Mary, "if you will tell me how it starts and help me to learn how. I am sure I can play it then."

But the mother told Mary there were certain things she must do alone in this game or she was not playing it at all.

Mary made her promise, uncovered the box, opened the lid, and found a chain of beads.

"What a funny game," she said. "How do we play it?"

The mother began to explain to her that if she wanted to play she must wear the beads around her neck.

Mary had never owned such ugly beads—in fact, she had never seen any just like them. She had so many pretty chains in her dresser drawer, and yet she must wear these. She had been very proud of the others, and had shown them to her girl friends, who did not have any beads at all. She remembered all these things, and cried out, "Yes, but, mother, they are not a bit pretty."

"I know," said her mother, "but you do not understand yet, and you have promised to play the game."

So Mary let her mother put them around her neck.

"Tell me about the game," said Mary.

Her mother explained. "All the homely ones are the naughtiness which is in you. One of them is the anger-bead, another is the pride-bead, and the biggest one of them all is the cry-bead. The more you cry the bigger it grows, and every time you are angry the anger-bead becomes still homlier."

"What are all these small ones?" Mary asked.

"They are kindness and love," answered the mother.

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NONA L. BROOKS, Editor

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IN GOD WE TRUST

DISTRIBUTING CENTERS

IT is very important that we clearly understand our relation to the Originating Spirit, as Judge Troward is pleased to call God. He points out very emphatically that the relation of the individual to the Spirit is that of a *distributor*. We bring ourselves into confusion if we invert the order and suppose that the individual himself originates creative force.

"What, then, is the Power which we are to distribute? It is the Originating Spirit itself. What is seeking for expression is the perfect *Livingness* of the Spirit, and this expression is to be found through ourselves by means of our renewed mode of thought. In the old order of thought we have always associated Life with the physical body; life has been for us the supreme physical fact. Now, however, we know that Life is much more than this; but as the greater includes the less, it includes physical life as one mode of manifestation. The true order does not require us to deny the reality of the physical life, or to call it an illusion; on the contrary, it sees in physical life the completion of a great creative series, but it assigns it the proper place in that series, which is what the old mode of thought did not do.

"He tells us, then, that our condition of body or circumstances or environment takes form from that from which we allow ourselves to receive suggestion. If from the relative and limited, we get the old order of limitation in a ceaselessly recurring round. To progress there must be a *forming* power greater than our own unaided conceptions.

"What is wanted, therefore, is to place ourselves in a receptive attitude toward the Universal Spirit with the intention of receiving its forming influence into our mental substance. It is in this way that we become differentiating centers of Divine Thought, giving it expression in form in the world of space and time, and thus is solved the great problem of enabling the Universal to act upon the plane of the particular.

"By its inherent nature, Divine Intelligence can only work to the expansion of the individual life, and we can rest upon it with the utmost confidence and trust it to take an initiative which will lead to far greater results than any we could forecast from the standpoint of our own knowledge."

A MAN'S WORK

I am sorry for the man who has not his work. The man has but one business: To awaken his potentialities which are different from the potentialities

of every other man; to express them the best he can in the straightest, simplest way he can. There is joy and blessedness in doing this; that is the door to a man's religion. Work and religion are the same at the top; the nearer one reaches the top, the more tremendous and gripping becomes the conception that they are one. A man doing his own work for others, losing the sense of self in his work, is touching the very vitalities of religion and integrating the life that lasts.—W. L. Comfort in "*Child and Country*."

UNFOLDMENT

Near my back window are some tall, stately hollyhocks, and they have given me this clear message.

Deep in the heart of the seed was enfolded an individual plan: all was there before it came forth; the form of the plant; the color and form and texture of the rough, round leaves; the arrangement of the buds on the stalk; then the satiny-textured, deeply tinted flowers.

The plant had nothing to do with originating *itself* or any of the details of its beauty. It simply came forth according to a plan conceived for it; unfolded that which was *enfolded* within it from the beginning. There was no effort of decision as to what it should be—a rose or a hollyhock, or what color it should choose. It very quietly and joyously responded to the Life Principle within, and day by day unfolded that which was first enfolded in it. Nowhere was there any diverging from the original plan. There stood the perfect plant in its grace and beauty, bearing witness to the Mind that brought it forth. I felt surer than ever, after this testimony, that the Spirit brings forth each of us in individual beauty and grace; that all the possibilities of each one are enfolded deep in the Inner Life; that without struggle and without labor, but by co-operation with Spirit, each may unfold to the highest Self. *Each soul is beautiful with a beauty, a variation all its own. Not one is common, but each has its special differentiation.*

We grow into our highest and best by resting in the Mind that is thinking us forth. "Ye are my witnesses."
MAUDE M. LORIMER.

"I worked for men," my Lord will say,
When we meet at the end of the King's Highway.
"I walked with the beggar along the road,
I kissed the bondsman stung by the goad.
I bore my half of the porter's load.
And what did you?" my Lord will say,
"As you traveled along the King's Highway?"

"I showed men God," my Lord will say,
"As I traveled along the King's Highway.
I eased the sister's troubled mind;
I helped the blighted to be resigned;
I showed the sky to souls grown blind.
And what did you?" my Lord will say,
"As you traveled along the King's Highway?"

"It is true that the Unknown is the largest need of the intellect, though for it no one thinks to thank God."—Emily Dickinson.

Primary Training Lessons in Divine Science

JUNE B. BENEDICT

LESSON VI.

Topic—The Use of This Knowledge in Practical Experience.

"Your faith shall not stand in the wisdom of man, but in the power of God."

Analysis:

Basis Omnipresence of God—

God's Body

God's Wisdom

God's Spirit

} Eternally manifest in all places

Where I am there is perfection.

My Eyes must see it,

My Inner Vision perceive it,

My Mind be conscious of it,

My Substance reveal it,

By Being become visibly impregnated with its Significance until I become One with it and manifest, as Myself.

Statements:

"And whatsoever ye do in word or deed, do all in the name (nature) of the Lord Jesus."

"Father, I thank Thee that Thou has heard me."

"The works that I do shall ye do also."

"But let every man prove his own works, and he shall have rejoicing in himself alone, and not in another."

"Stir up the gift that is in thee."

"Never shall we have to thank ourselves for what we are, since the Eternal has established our true state. The Individual, as expression of the Universal Life, can be only what Life is. This Infinite created us out of its own health. Healing is the realization of this health. Consciousness of being health must precede feeling well. Appearances must not be allowed to govern our thoughts. The Order of the One Perfect Mind."

Questions for Development of Theme:

I. (a) If we become cognizant of Spirit, are there any miracles, any emergencies? Is not all life One, all development One?

(b) What, therefore, would be the greatest Heresy in Belief to a Divine Scientist? The belief in separating elements that are *One* in their Basis?

(c) What is the chief cause of failure, according to this Belief? (Lack of faith, which is separation.) Top of P. 87. Middle of 332, P. 350, Line 19.

II. What is the meaning of the single, unrelated occasion called the emergency that seems to come to all of us at times? Another proof that life has in some conception or other been separated from its Source. Bottom of P. 243, 244, 245.

III. In what manner does one prepare for emergencies? By meeting each problem, simply and consistently, as it comes.

Further insight often gives a totally different viewpoint on every-day living, and we see it as unfolding in a perfectly harmonious, unified activity without lapses or accentuation.

The law of perfect life cannot suspend itself or be suspended even temporarily—*save in our opinions of life, which are at the bottom of seeming emergencies.* See top of P. 298 to 299. P. 357.

IV. How shall we recognize success? By the inner impulsion to continue, to let nothing stand in the way of realization. As one begins to understand, he will not find it possible to put aside Divine Science, even if he so desires. Once the seed has germinated, it comes to fruition, no matter how long it takes the student to realize for himself a working knowledge of the Truth. Sometimes the seed falls on barren ground or shifting sands; then there is no progress. But when it falls on ground that is watered and tended, it grows. Properly speaking, there is no barren ground—only that whose crust is so dried and hardened that it must be cultivated by patience and wet with the tears of purification before it can give the seed the proper conditions for growth.

Daily Meditation:

Begin by repeating the Statement of Being—and the Lord's Prayer, as it is given in the new version P. 247. When entirely at rest mentally and physically, image God as the All in All, filling every place with his Being. See that Being as personifying that quality which you have the greatest need of, but see it impersonally manifesting itself in perfect activity. See your world illuminated and expressed by that activity. See with the inner eye all those whom you desire to help filled with that perfection—through this gradual deepening of the union of all life, feel yourself as *one* with the understanding of What Is, now see it as the only true Process that is actively bringing forth life from itself, rest in that knowledge until calm certainty envelops you and remains with you. "Father I thank thee that thou hast heard me." References Page 132-162, 169.

Advance Work:

Read chapter on "Unfoldment." Write a short meditation for daily use.

CLOSING THE DOORS

I have closed the door on Doubt;

I will go by what light I can find,
And hold up my hands and reach them out
To the glimmer of God in the dark and call:
"I am thine, though I grope and stumble and fall,
I serve; and thy service is kind."

I have closed the door on Fear.

He has lived with me far too long.
If he were to break forth and reappear,
I should lift my eyes and look at the sky,
And sing aloud, and run lightly by;
He will never follow a song.

I have closed the door on Gloom,

His house has too narrow a view,
I must seek for my soul a wider room,
With windows to open and let in the sun,
And radiant lamps when the day is done,
And the breeze of the world blowing through.

—British Weekly.

WHY THE WORLD NEEDS DIVINE SCIENCE

So long as anyone in the world is ignorant, dishonest or weak; so long as anyone in the world is poor or unhappy; so long as anyone in the world is sick, suffering or dying; so long as such conditions exist, the world is in need of a physician, a cure.

Divine Science, because it has discovered a practical method of overcoming these ills; and is convinced from what it has already accomplished that it will overcome all of them, that the methods it is applying are true, and rightly applied can accomplish all things, Divine Science, is the cure which the world needs.

The principles of Divine Science can be demonstrated everywhere, can be applied to every individual, however hopeless his condition may seem; these principles can be readily grasped by any one, they do not require a priesthood for their interpretation, they can be understood and proved by each individual just where he is.

These principles give to each individual the key to Life, and if he applies them, unlimited progress is his. These principles are eternal, so they prepare him for all future existence as well as the present. These principles teach everyone who understands them to bring himself directly in touch with God, with Truth itself.

To those who have tried Divine Science, it brings health, it brings joy, it brings ever increasing ever growing understandings, it brings peace and true living.

Truly, Divine Science is needed by the world.

Christian Science has encircled the world. New Thought centers are springing up everywhere, even the great corporations of the business world are teaching their armies of employees the power of thought. These are all good.

But too often, the interpretation of this thought is narrow; the salesman interprets it by putting his foot inside the door, by forcing sales on people who don't want them, by trying to drive everyone through his personal will, by trying to attain personal success without regard to the success of others.

Because Divine Science recognizes, explains and transforms the visible world, because it teaches freedom for all, teaches the balance of wisdom, power and success, because it does not force but brings about a normal development, a growth of the real individual, it is awakening the world.

Surely the world needs this new thought, this true thought, and surely it needs the highest expression of it, which is Divine Science.

A STUDENT.

THE ROSARY OF TRUTH

Concluded From Page 4

"Why are they so small? I do wish they were bigger," said Mary.

"I tried very hard to find larger ones."

Mary looked at them a long time. At last she found a very small one. "Why, here is one of real gold!"

"Yes," said the mother, "they will all be gold if you will never get angry nor cry and kick."

"Will even the cry-bead become like gold?"

"Yes, when tears turn into joy and laughter," was the answer.

"Where did you get all these beads," the child asked curiously.

"I had to go to many, many places before I could find just the right ones. It was hardest of all to discover a cry-bead. I went from place to place asking if anyone had cry-beads, but all shook their heads and some laughed when I walked out. But I was determined I would find one, and at last I came to the end of a narrow street, where I found a small store. When I went in, a woman came to the desk. Her eyes were full of tears, and she held her apron before her face, so that I should not see her cry. 'Do you keep cry-beads here?' I asked. 'I should say so. They are all cry-beads here. How many do you want?' 'I only want one great big one,' I said, and came away as fast as I could. But it was great fun finding the gold bead and the other small ones."

"Then why did you not find a lot more of them?" said Mary.

"I want you to find them for yourself. It is more fun to find them than it is to wear them," the mother added.

"I believe I am going to like this game awfully well," and Mary patted the little gold-bead with her finger.

(To be continued.)

It's just as easy for us to be true,
As the grass to be green and the sky to be blue,
It's the natural way of living.

—James Russell Lowell.

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